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443 eleven hundred and fifty sellers offer their wares in the course
443 of a single day. A careful tally is kept of these, since a fee for
651 the right of entry into the market is collected from all those who sell. Local tradespeople pay ten centimes each market day, but if they are sellers of meat they must pay five centimes a day for the right of entry, in addition to an annual license fee of 11.35 gourdes. A peddler of notions who goes about from one market center to another must, on coming to Mirebalais, either present a license costing 11.35 gourdes which grants the right to do business in any market of Haiti, or pay fifty centimes for permission to sell on any given market day. Other taxes collected for the upkeep of the market are particularly concerned with the transportation and sale of livestock. A fee of 3.50 gourdes is assessed when a cow is transported from one region to another or taken to the market for sale; one gourde must be paid the local tax-collector if a live animal is sold, the seller paying the tax; while if neither party to the sale knows how to write, a notary fee of two gourdes is assessed for drawing up a certificate of ownership. A fee of 3.25 gourdes is collected when a cow or bullock is butchered to be sold; for the slaughtering of a goat or pig, fees of two and one and a half gourdes, respectively, are collected.

443 A word must be said regarding the ubiquitous "small markets" that consist of a few women gathered at crossroads or at strategic points in towns on days when there is no large market, or wherever people gather. In Mirebalais such venders sit near the dispensary when it is open on Tuesdays. At cock-
(265) fights and dances or at communal celebrations a small group of women is invariably found who sell drinks, bread, sweets, and other articles of food. At these "markets," too, such cooking aids as lard are sold, which both for these small markets and the larger ones is remelted and poured into little bottles selling for five centimes each. The returns from this petty trade are very small, yet in the aggregate they probably bulk at some figure that is not insignificant in the local economy.

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before returning for the night's effort. By midnight the dance is in full swing. Though individuals here and there may absent themselves for a time, the attendance remains relatively constant, until as the crowing of cocks marks the approaching dawn, the number of dancers begins to dwindle rapidly, and with full daylight few remain other than members of the family. Only rarely does a *vodun* dance last well into the morning; what one sees after sunrise are the poorer drummers beating their mediocre rhythms for the young people who continue a desultory circling about the central pole. This does not mean that the *vodun* deities shun the daylight. It is merely because the participants must hurry away to get into their Sunday clothes for early mass in the village church.

The obligations of the family giving a dance are clearly established by tradition. Most important is the *tonnelle*, which they must build, and the drums and their accessory gong and rattles, which they must furnish. The drummers are not paid, but are given much attention when the refreshments that must be provided are distributed. These usually take the form of *clairin*, though coffee and bread may also be offered the guests early in the morning. The *clairin*, or raw rum, is passed from time to time, but not in sufficient quantity to cause inebriation. Those who supplement this with a generous supply of their own, and show the effect of it, are regarded with anything but approval.[3] Other accessories for the dance which must be at hand are the banners used to salute the deities, and the candles and water needed to bring those possessed out of the more violent stages of their seizures. If anything else is required or the guests desire further refreshments, these may always be bought from the women who set up their little stands at every dance.

Drums, iron, and rattles are indispensable for a *vodun* dance. The drums, of the characteristic hollow-log African type, tuned with pegs inserted in the sides and reinforced with twine wound about the stretched heads of cow-hide or goat-